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THE LEVELS OF PRAYER

I. The Cry of Thanks

The writer of this column is William W. Clark, professor of Philosophy and Religion in Earlham College.

In the experience of prayer most, if not all of us, begin as children with a happy thrust of the spirit resembling in many ways the final, mature, deepest level of reality where, in a profound simplicity, we practice the presence of God. At the start of life we cry, "Thanks!", and a rather indiscriminate thanks at that, since it is for everything. Playing through our days with their magnificent wonders and their devastating tragedies, we seem instinctively to sense that the good moments are right and true and lasting, whereas the others really do not count. Even more than this, we also instinctively want to declare our gratitude for so grand a state of affairs; we want to pray the prayer of wonder and thanksgiving; we want to tell Someone how much, how very much we owe to him.

I said, "Someone," for although we learn very soon to call him God, and as children we take to such teaching quite naturally, I judge that at the beginning he is represented to us by his envoys close at hand—Mother and Dad. At first, we find in their love the be-all and end-all of life for us, and attribute to them the most amazing, the most limitless powers and goodness. In earliest life, they are our God. Parents who are wise, humble, and devout know, therefore, how imperative it is to demonstrate their own prayer of thanksgiving in fellowship with their children, leading them to the realization that the love of God is infinitely more consistent than even the best parents' love, and uniting youth and age in the all-important experience of praying to and with the truly Great and Good One of life.

What are the elements of the initial prayer of the human spirit, in which young and old may share? Again we take our cue from the young, who are widely inclusive, thanking God equally for Raggedy Ann or the erector set and for the warm and happy love found in the home. A child's prayer which has meant much along this sweeping line of progressive thought is this:

> Thank you for the world so sweet,
> Thank you for the food we eat.
> Thank you for the birds that sing,
> Thank you, God, for everything!

Here there is no hesitation about being grateful for material things. In our later sophistication we wonder if our prayers properly may deal with such worldly affairs. But how much wiser it is to see the bounties of the good earth as essentially spiritual in their significance, as gifts of God—certainly not his only or his best gifts, yet filled with a kind of magic potency when handled with the loving care of those who receive all things from God. The food we eat: not vitamins and calories only, nor the momentary pleasures of the palate, but the daily manna of one who will feed his flock like a shepherd, and carry the young lambs in his bosom! Nor is this a solitary gratitude. We break bread together, and drink the cup, and there express the deepest meaning of our homes in the sacrament of the Christian family. Here also is the fruit of dedicated labor, a labor in itself a gift, since the talents and abilities of work essentially are a gift rather than our own accomplishment. Here is the promise of the Garden, a life lived in the holy and innocent joy of God's bounty. Here is the portent of the coming Kingdom.

So it goes with all the good things of earth for which quite rightly we give thanks in childlike gratitude. The physical reality may vary greatly from a spring bud even to life itself, but its meaning is always spiritual and it leads us thus to the things that cannot fail or end, the deathless things. In the mood of thanks it is so easy to see that what we have of this world's goods is wonderful to have, yet not terrible to be without; but we learn of a further range of goods without which one is desperate, goods which carry one right into the halls of eternity beyond the reach of change and chance, of time and decay. The words of General Thanksgiving afford a classic expression of this experience of growth in gratitude:

> Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honor and glory, world without end. Amen.

The things which the world cannot take away; the saving of that precious thing, a human soul; the loving ministries of the fellowship; the blazing hope of the coming Day of the Lord—these form the new, undying world which transcends all the bright, transient things about us. How like are these three to Paul's abiding realities—faith and hope and love.

But the greatest is love! Love is supreme because it is God; this is the astonishing affirmation of the soul, full-grown in gratitude. Thank God for God, seen all about us in the lives of men. Where love is, there is divinity—in home, and friends, and beloved. Even more: where forgiveness is, there God is, because there love is wholly proved, in the only way it ever can be proved. That is why Love is Christ, who is the forgiveness of God. Thank God for God!

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Editorial . . .

The Red Danger

RARELY have we had so "much ado" about secret enemies in the nation. It cannot be lightly dismissed as hysteria alone, though our loyalty investigations have produced an unwarranted chain reaction of fear. It is not easy for the conscientious, solid citizen to live with equanimity in our super-charged atmosphere.

Democratic governments have a right, indeed they have a *duty* to protect themselves from violent overthrow and their people from authoritarian control such as communism intends and imposes. There is such a fact as "enemies of a nation" or of a cherished way of life such as we have in America. We know that that way of life is not perfect, by any measurement, but it is worth protecting and improving. How to conduct the necessary investigations, ferret out evidence, distinguish between rumor and reality, and finally to hire and fire in keeping with sound democratic principle—these are our problems.

Within America, communism is chiefly a nuisance, but a nuisance that can be a real danger. If it were only an economic idea, a form of socialism, then it might take its place along with other competing ideas and finally live or die in keeping with whatever values it may have or lack. But it is not just another form of socialism. If it were strictly a political party, then its open challenge to competing parties would determine its future. As bad as it might be in theory, communism would then survive or perish by the will of the electorate. But communism is not a political party. It uses or tries to use the party method only as one device among many. Not being a political party it should not be understood as such. If organized communism were ready to accept the party concept and let its destiny be determined by the rules of democratic action then it should be allowed its opportunity. Communists generally are not willing to accept the ultimate verdict of the ballot and therefore are not worthy of it.

Essentially, communism is the idea that the few must rule the many, autocratically always and brutally if thought necessary. It is authoritarian, totalitarian, and dictatorial in concept and method. Its philosophy is utterly materialistic and devoid of the kind of ethics that has its source in a power higher than the State. It cannot tolerate an authority, genuinely practised, such as the Christian posits in his faith in God. Such is the ideology and practice of "all-out" communism.

Not all persons bearing the name of communist can be so defined and classified. The varieties are great—some holding only to the economic patterns of communism. Not only so but back of the iron curtain are church people, probably numbered in millions, who are still devoted to their church and believe that our world is not yet good enough. This is significant even though the official pronouncements of the Orthodox Church in Russia generally smack of boot-licking in their references to the State—a practice not wholly unfamiliar in American church practices, but clearly not so pronounced or universal.

There is always the fear on the part of peacemakers that "a whisper might start an avalanche" and therefore that little or nothing derogatory of the Russian system should be spoken or written while, at the same time, America should be counseled to set her own house in order. Probably there is much objective thinking on the part of cautious peacemakers that never gets into their words. One can understand, therefore, the ease with which they come to be tagged as "fellow travelers" or sympathizers.

Pursuing this attempt at a reconciling restraint, and desiring to induce national humility and improvement, their words tend to whitewash the evil nature of militant communism and play down the American system. They do not merit the labels often pinned on them, but they would do well to acknowledge the whole truth as they see it. There is no substitute for a total honesty and objective appraisal of all facts, as one may see them—not even humility can replace honesty and the objective view.

Communism is a danger in many parts of the world and a kind of nuisance in other parts. In essence, it is trying to push the hands of the clock backward to an old decrepit feudalism, now in new guise. In the long run it can't be done. The ratchets of time and experience block such out-moded attempts. And it is this faith in the eternal nature of individual responsibility as against the basic weakness of faith in total state responsibility as in communism, that should give us the assurance that war is not inevitable and certainly is not the answer in a battle of ideas—a battle which can only be settled ultimately in the minds where they reside.

The Pink Smear

OF course there are "reds," "pinks," and "fellow travelers," in almost every nation and certainly in those which have a policy of live-and-let-live in the realm of political ideas. To try to eradicate all marginal cases, in the fringe of political life and thought, tends to lead a nation toward the same procedures as those of the totalitarian state.

One principle we can follow. It is open to us and becomes our duty, and that is to oppose a bad ideology by following or creating a better one and by practicing it in the laboratories of life. It has been said over and over again that the soil for communism lies in the misery of hungry, unemployed, and depressed peoples. There is where an impregnable bulwark can be raised against the superficial panaceas that are offered in authoritarian systems. By this means we can beat communism—and by no other. To beat atheism we must practice Christianity in its wide applications; to overcome the trend to authoritarian-

ism we must stir the native abilities of persons; to convert men from wrong ideas we must offer and demonstrate better ones. Surely it is clear that war can never do that. The most convincing argument possible for another war is one of sheer survival of one group as against another, and a hazardous, relative survival at that.

It is in the pursuit of this educational type of engagement in the cold war of ideas that many sincere and effective people suffer a kind of chill martyrdom. If they offer criticisms of certain aspects of the American system and if they suggest a change that sounds in any respect like something the communists have advocated, they are forthwith placed in the red camp, though in its pink margin.

It is at this point that such a book as *The Road Ahead* by John T. Flynn appears with an attack, in one of its chapters, on the Federal Council of Churches. Try to place our present order up against the Christian gospel; see its defects, and recommend change in the direction of a more just order—and some one is sure to remember that a communist said something like it. It is time to quit measuring our responsibility by what communists say or leave unsaid. It is time to ask boldly what responsibility is placed upon us by the Christian gospel and find ways to adjust our social order accordingly. That is the real form of patriotism that we need now in the face of national hysteria. The fanciful flights of Flynn should not deter us.

This approach will not preclude due carefulness on the kind of persons who direct affairs of state, but it will build our defenses by giving us a spiritual conquering power and will demonstrate that "attack is the best form of defense." To do this invites the pink smear many times, but it is less likely if we think and speak in total terms about the real nature of communism, the areas of our way of life that need correction and then propose an adequate program to meet them.

Militarism is a "phoney" answer. Almost certainly another war would leave in its wake, if it left anything, a situation ripe for more totalitarianism than we have ever known. It might not be called "communism," but what's the difference!

E. T. E.

We Must Evangelize

A Message from Western

By William J. Reagan

THE "Quaker Advance" being initiated by the Five Years Meeting is already under way in Western Yearly Meeting. On May 8, 9, and 10, there occurred the Ministers and Workers Conference of Western Yearly Meeting, held at Kokomo, Indiana, Union Street Friends Church. The enthusiasm of those who attended, the genuine concern of the speakers, and the prevailing feeling that something will be done as a result of the conference was evident and heartening. While the "Quaker Advance" was specifically mentioned infrequently, its spirit characterized the whole conference. There is a noticeable spirit of both unity and life in Western Yearly Meeting. With the exception of one, all the speakers came from Western Yearly Meeting. Young ministers and older ministers, ministers' wives, and members of the Meeting took part in the program. One was impressed by the use of the leaders, and by the depth and pointedness of the message. There was both vigorous singing, and deep silence. Norman Young led the singing, and in his leadership there was a combination of the kindly teacher attitude and real Christian concern in the music.

The theme of the conference was "Evangelism for Our Day." The three main addresses with the theme, "Some Neglected Emphases of Evangelism," were given by Norval Webb, now pastor of First Friends Meeting in Richmond, but a native of Western Yearly Meeting. He discussed "Evangelism in the Church School," "A Call to Worship," and "Vital Fellowship." The addresses were timely and earnestly given. No one could doubt Norval Webb's concern for the local Meeting. While there was a strong emphasis on the place and importance of repentence and conversion, there was an even stronger emphasis on the importance of growth in Christian experience and participation in fundamental evangelism by all the members of the Meeting. The call was for cooperation, unity in effort, and the realization that every organization in the Meeting should be an evangelizing influence. Special series of evangelistic meetings are not a substitute for the steady and persistent evangelizing influence of all aspects of the life of the Meeting. The conversion experience of a child reared in a Christian home is unlikely to be a catalysmic. Norval Webb emphasized the importance and inter-relatedness of the church school and the worship period. He insisted that we shall not hold our children unless they learn to worship in the Meeting as well as study in the Sunday School. On the other hand, the Sunday School should be the whole Meeting at study.

The writer is Acting Director of Quaker Hill.

Norval Webb pointed out our obligation to the unchurched population in the Meeting's territory, as well as for the conversion and growth of people in Sunday school and Meeting. Susie Baldwin, a supervisor in the public schools of Kokomo, and member of the Kokomo Meeting, implemented and emphasized Norval Webb's messages with a talk on "Measuring Up in Our Homes." She pointed out that only twenty-five per cent of the boys and girls in Kokomo attend Sunday School at all. Also, she effectively used the results of questionnaires which had been used in the grades in Kokomo. These questionnaires gave a down-to-earth, frightening, and challenging description of what is happening to our boys and girls in home and school. The responsibility for religious influence is a joint responsibility of home and school.

Homer Coppock, secretary of the Regional Office of the American Friends Service Committee in Richmond, pointed out the necessity of accepting the way of life and good will as the center of any evangelization effort. Race discrimination, petty jealousies in home and Meeting, vindictiveness toward

those who do not agree with us and who criticize our program, all are hindrances to Christian growth. He reminded us that love of enemies is one of the distinctive features of the Christian religion as compared with other religions. The Christian evangel is hindered quite as much by the failure of Christians as by the opposition of the indifferent and the irreligious.

Another interesting feature of the program, which also implemented the messages, was the excellent report by Orval Fisher of the agricultural seminar held in Washington in February. A recording of part of the Washington program furnished by Homer Coppock was a happy addition to this part of the program. Orval Fisher helped us to know a little of the personalities in this conference; the activity and concern of our officials in Washington. This part of the program left us with a deep feeling of our obligation in both production and distribution of food.

Chairman Willard Reynolds was a friendly and effective supervisor of the conference. Meetings began on time and closed on time. Deliberation was not hurried; neither did it lag. Evidently there was much friendly exchange of experience and concern by the members of the Yearly Meeting. Differences of opinion were decided, but there was no antagonism. A book table from the Friends Book and Supply House in Richmond, and a display of peace pamphlets and other material added to the interest in discussion and the effectiveness of the meeting.

The whole conference was characterized by friendliness, a forward look, down-to-earth talk about the work of the local Meeting, and the evident belief that both intelligence and right attitudes are essential if a Meeting is to be effective in ministering to the needs of its members and being the evangelizing influence in the community.

Norman Young is chairman for the conference next year.

AMONG QUAKER MONUMENTS

At Hertford, in Eastern Quarter, North Carolina Yearly Meeting, stands a monument as an "Edmundson-Fox" memorial with the following inscription:

"Near this spot William Edmundson, an English Friend, held in May 1672 the first religious service on record in Carolina. Six months later George Fox, founder of the Religious Society of Friends, also visited this section and held meetings among the colonists. Here were the beginnings of the religious life of a great state. Erected June 11, 1929, by North Carolina Yearly Meeting of Friends."

Quaker Equivalent of Snobbery

By Thomas S. Brown

The writer is a professor of Biblical literature at Earlham College.

ONE of the words which Quakers like to use to shield their complacency is "tolerance" and we claim it for a virtue. Actually tolerance has for its major ingredients snobbery, laziness, and just a suspicion of fear. Consider seriously—do you want friends to tolerate you? No, you want them to *like* you. Do you want your wife to tolerate you? Of course not; you want her to *love* you. Tolerance is not a proper frame of mind in which to treat other people. When I smile tolerantly at my son Tommy, he usually says disgustedly, "Oh Daddy." Sometimes he kicks me in the shins, with perfect justice, since I treated him not as man to man, which he deserves, but as superior to inferior, which he does not deserve.

It is true that Jesus did say, "Judge not that ye be not judged," which the unwary have occasionally interpreted as tolerance. But Jesus' real slogan was, "Love thy neighbor," which is the utter opposite of tolerance—contrasting honesty with snobbery, energy with laziness, and trust with fear. Tolerance is that emotional and intellectual dead center which makes creative action seem not only impossible but unwise as well—"there is so much to be said on both sides." Wherefore we tolerate slums and brothels; we tolerate cruel and futile hospitals for the mentally ill; we tolerate monopolies and rackets and war; we tolerate and segregate racial minorities; and we tolerate expensive and corrupt political bosses.

Please note that I am not speaking of scientific or scholarly suspension of judgment — a proper insistence on the examination of all evidence before a final stand is taken, but there are matters about which no decent person can stay merely tolerant. God is not tolerant. He is a God of justice, mercy, compassion, love, wrath, but not of tolerance. Jesus was not tolerant of demons, pharisaical smugness, money changers; and the Cross is hardly illustrative of bland neutrality. He did not tolerate the man with leprosy—he cured him.

Our racial tolerance is often just the freedom from immediately embarrassing contact; our intellectual tolerance is often our inability or lazy unwillingness to grasp fully another's train of thought; our religious tolerance is often sheer ignorance or mere indifference, but both equally offensive.

There is, however, a more insidious and cancerous form of tolerance. We grow so used to being tolerant of the shortcomings of others; so used to saying, "Well, now really, considering his family and his background, he could hardly be expected to do any better"—we have fallen so completely under the spell of tolerance that we adopt the name *sub*-standards for ourselves.

Think of the self-pity, the laziness, the bigotry and squint-eyed prejudice, the lying, stealing, cheating we tolerate. But it is not the liars and cheats who are commended in the beautitudes, but only those who are vigorous and tough-minded. Think of the shoddy advantages we try to buy with lies and thefts; prestige, security, attention, emotional release; a brittle, glassy peace of mind bought with dreams and pretence. Whence comes gossip among us, except it be from the wish to render some one else as poor as we are ourselves? Think of the social lies we tell, often to our own hurt, and always to the cheapening of those to whom we tell them.

As a group, Quakers tend to be tolerant in just the sense of which I have been speaking. I know too many fine people who have refused to ally themselves with the Society of Friends, though strongly drawn to the inner truth of Quakerism, and their reason is that they are so annoyed by our gracious self-consciousness and our gentle tolerance of all the world. If we could only get a clear, undazzled view of how ordinary we really are, how undistinguished for any intrinsic merit of our own, we might have the grace to be less irritating to our long-suffering neighbors who have to put up with our tolerance.

Most of us are entirely too tolerant both of others and of ourselves. But what of those who find themselves intolerable, who are only too aware of their frailties and inadequacies? Actually, they stand closer than the rest of us to their fulfilment, for one of the prerequisites for creative growth is just this clear-eyed recognition of shortcomings. No one can build a solid house until he knows where and how extensive the quicksands are. Spiritual power, however, is not increased by luxuriating in the slough of despond. There is no possibility of good health as long as one enjoys ill health.

Our release from this bitter tasting of our own interior hell-broth, and the nauseating humiliation involved therein, does not depend solely upon our own strength nor must we be forever ham-

pered by our failures. For the forgiveness of God is real and wonderful, affecting all people, since none of us ever gets what he really deserves if God were merely just. But God's pardon is invisible to those whose eyes are dark with pride and is only felt by those who sense the utter contrast between what we *really* are and the majestic holiness of God. Oddly enough, it is the saints who are most acutely aware of their own unworthiness, while practical men and women tend to assess their personal status on a more generous scale.

This astonishing forgiveness of God comes over us again and again, lifting us every time we stumble, for God does not demand that we walk steadily and erect at once, as though we could change from infancy to manhood in the twinkling of an eye. Yet we should not expect that the penalties for our transgressions will be laid aside, but we shall be given strength to deal with these penalties, and an inner peace even in the tumult of life, and a quiet joy in the fullness of life. For we have truly returned home; we have restored a fellowship; our restless hearts have found their rest in God; like shallow-pated prodigals, we have been caught up by our majestic and forgiving Father. And it is *full* forgiveness, with no strings attached; no clogging reservations.

In my attack on the tolerance, which serves to cloak our self delusions, I make no plea for intolerance, which is merely the active and virulent form of snobbery and fear. No wild-eyed raid on Harper's Ferry is going to win the war against racial discrimination; but a nation, a community even, of persons, courageous, honest, straight-forward, treating one another with affectionate respect and understanding, these could make the problem less insoluble than it is today. John Woolman, although he was a leader in the fight against slavery, made few enemies, for he felt as much love and concern for the slaveholder as he did for the slave, and the gentle probing of his honest questions was more effective than fiery denunciation. There was no tolerance of slavery in Woolman's heart, but neither was there hatred and pride. There was no tolerance in Woolman's heart of inner faults and weaknesses; no condoning of inconsistencies between faith and practice; there was only faith, active in love.

God is far more than we can understand or express. Finiteness cannot fully apprehend infinity. God's ways are higher than our ways. An infant crying in the crib can better appreciate the character of its mother than we can fathom the full nature of God.

Kirby Page

LETTER FROM AUSTRALIA

To Friends Everywhere:

We send you loving greetings.

The Australian General Meeting has gathered for the first time in Brisbane, Queensland. This has made us more than ever conscious of the distances that separate our Meetings. With the exception of Friends from New South Wales, we shall all have needed to travel over 2,000 miles before we again reach our homes — the Perth Friend over 5,000 miles.

Our summer school and general meeting have been enriched by the presence among us of Friends from England, New Zealand, and India.

We have considered Albert Schweitzer's experience of "Reverence for Living" applied to work, leisure, and worship. We have talked of the self-discipline necessary if we are to have serenity and quiet strength in our own lives; that positive paths of service and training for the life of the Spirit must be in our peace testimony, and we agreed that enjoyment and fulfilment are as fundamental to work as silence is to our way of worship.

We are conscious that we lack the power and inspiration of the early Friends and that this experience must be ours if we are to have a message for our time and to live effectively.

"Unknown and nameless He comes to us as He approached those men on the seashore who knew not who He was. He says the same word to us, 'Do thou follow me,' and He sets before us the task which we in our generation must accomplish.

"He commands. To those that obey Him, wise and unwise, He will reveal Himself in what may be given them to experience in His fellowship of peace, activity, conflict and suffering; and as an unutterable secret they shall learn who He is." (Albert Schweitzer)

We have been encouraged by the increased number of children in our Meetings and the care that is being given to them.

We have faced the possibility of peace-time compulsory military training being re-introduced in Australia; the need for a deeper concern for our aborigines; and have felt the challenge of taking the further responsibility of becoming a Yearly Meeting.

As we separate with these thoughts in our minds, our prayer is: "Lord, give us the strength to accept the things that cannot be changed, give us the courage to change the things that should be changed, and give us the wisdom to distinguish the one from the other."

A. Sidney Wright

160 Forest Road
Arncliffe, Sydney, N.S.W.

IRISH EPISTLE

To All Friends, Greeting:

As we have met in our school at Lisburn for the first time in our history we have received encouragement from visiting Friends and from the Epistles of other Yearly Meetings, and our own members have discovered a renewed sense of fellowship in living together as members of one large family.

At a time when the materialist outlook grips the minds of people in different ways, we have realised anew that God's nature is unchangeable. He stands above our differing creeds and interpretations; His truth is eternal. The changes and turns in human plans are but a second of time in His design. We see His goodness in the land of the living. His is the Church universal to which as followers of Christ we belong. His is the human race, which though divided by colour, class or creed is made in His image, and is able to respond to His challenge through the life and teaching of His Son, Jesus Christ.

We have been concerned with our response to the challenge of truth, in particular in the work of Friends overseas. Too often in our preoccupation with the activities of our Society we tend to lose contact with the spiritual life, which is found in the right use of worship and prayer. We need to find amongst us men and women whose "hearts are fixed but whose hands are free" to keep up the work of God's kingdom at home and abroad. Where are those like the early Friends who can "act faithfully in two ways, inwardly to God and outwardly to man"? Are we prepared to follow the promptings of the spirit of obedience to His will in small as well as great issues, so that He may find men and women who can speak to the condition of their neighbours today? By living prayer we all can support those who carry positions of responsibility in our Society in these islands or overseas. Only by accepting the fact that effective Christianity consists not in words alone but in prayer shall we walk in the light and the truth. As a Chinese proverb says:

"Without God, not over the threshold; with God, over the mountains."

Signed on behalf of Yearly Meeting.

John M. Skelton,
Clerk

Held April 6-11
at Friends School,
Lisburn

Indeed, it might be said that the specific stigma of our age is that it takes to hurried action to escape clear thought.

Gerald Heard

..Correspondence..

DIVISIVE OR DIVERSIVE?

Editor, THE AMERICAN FRIEND:

The recent letter on the concern for unity (April 13) by David Stanfield has intrigued me. The lives and writings of early Friends attracted me to the Society of Friends but like so many others the contact was startling and I began to wonder if these people really were Quakers! Then began a study to determine what measure of unity and purity still existed among Friends across the nation.

A representative collection of Disciplines from several Yearly Meetings revealed the following basic facts:

1. The basic organization of the Society at large still consisted of Monthly, Quarterly, and Yearly Meetings.

2. The basic belief in the freedom of the will to reject or accept the inward promptings of God is generally maintained.

The theological definitions vary but the premise remains. The use of the queries are rather general. Social concern prevails and denunciation of war is expressed by all Yearly Meetings. The theocracy which regulated business meetings has finally been broken by the acceptance of majority rule through voting in at least one Yearly Meeting. Likewise, the traditional emphasis on baptism and communion has given way to the use of the rituals in some Meetings.

Although the Society of Friends was definitely divisive in the 19th Century it is my feeling that the terminology most befitting the 20th Century is the word diversive. No Yearly Meeting can be truly called representative of 17th Century Quakerism but each has, in turn, managed to retain some values of that early movement. The rightist group has attempted to preserve purity of methods, thought patterns and social conceptions, while the leftist group has held to the early evangelical zeal at the expense of tradition. The puritanical group tends to dwindle while the evangelical group expands by absorbing isolated independent congregations without previous Quaker background.

There is a phrase of early Quakerism that lingers with us—we must "speak to the conditions" of men. However, the 20th Century is vastly different from the 17th Century and we must speak to the living, if our message is to be effective. We recognize the worship needs of men today are supplied through many channels, so the Society of Friends has learned to use varied modes of worship running the gamut from the liturgical to the traditional method of meeting in silence while awaiting spiritual guidance.

The 20th Century is also an age of specialization with even agriculture surrendering to the trend of the times. This is also reflected in the pattern of our Meetings. In groups still maintaining a free ministry, the nature of messages given are colored with a background of the field of service in which the speaker earns his livelihood. As one visiting English Quaker has said, "I have heard a lecture on protoplasm while attending a Meeting for Worship in America"! Other Meetings employ specially-trained pastors whose theological training enables them to speak with God-given authority. Then there are the committees!!! It has been said that to make one "Quaker of ye olden time," we must combine all our committee chairmen along with pastors, secretaries, etc.

As for the question of unity that started this subject—the autonomy of the Yearly Meeting is Quakerism's greatest uniting factor! Paradoxical to say the least! The central organization of other denominations has often resulted in the withdrawal of dissident groups forming new sects. When Quakers divide they merely establish another Quaker group with that type of emphasis needed to speak to special conditions in individuals. Love for the brethren allowed to manifest itself should lead to intervisitation, inter-visitation to understanding, understanding to appreciation, appreciation to unity, unity to love, so that the circle completes itself. Let's realize that our greatest strength as Friends lies in the independence of the Yearly Meeting with its diversified emphases, and that true unity is found in spiritual affinity manifested by love for each other. If we go forward in this type of Friendly Fellowship, the 20th Century can yet be the Golden Age of Quakerism.

EDMUND BLOOM
Galax Monthly Meeting
North Carolina Yearly Meeting

REPLIES ON INDIAN QUESTION

It is hoped that readers interested in this topic will pursue their interest in correspondence with the two writers.—Editor.

Editor, THE AMERICAN FRIEND:

I write in response to the comment of Charles Franklin Parker on the

THESE GUILFORD COLLEGE RESIDENTS ARE OCTOGENARIANS

Seated, left to right, are Mrs. Alice Smith (84 years), Mrs. E. C. Mackie (81), Mrs. Henry Crutchfield (84), Mrs. Eunice Blair (85), Jesse Henley (90). Standing, left to right, Charles Osborne (81), D. G. Haywood (88), W. D. Lindley (82), Thomas D. Hardin (84), F. H. Nicholson (82), Causey Smith (80), Henry Crutchfield (87), Lee S. Smith (81), Dr. John D. Williams (82), John M. Phipps (86).

statement of the Indian Rights Association printed in your issue of March 2.

1. Charles Parker distinguishes between "reservation" and other Indian children. The Congress, in enacting the provisions in the Social Security Law for a Federal and State Program for treatment of crippled children, made no discriminations whatever. Allotments have been made to Arizona as to all other states on the basis of all children without any exclusions, not even "reservation" Indian children. All Indians were made citizens of the United States by Act of Congress in 1924. The Supreme Court of Arizona held in 1948 that Indians of that state can no longer be barred from voting, on the contention that they are wards of the Federal Government. Indians were counted in Arizona to secure for that state a second representative in Congress. Notwithstanding Charles Parker's personal observations concerning discrimination, nevertheless the Arizona Department of Welfare did not seriously dispute the contention of the Children's Bureau that a fair proportion of Indian crippled children were not being accepted for treatment.

2. My reply to Charles Parker's rather involved figure about money expended for crippled children in Arizona is:

(1) The Social Security Law set up a plan for the care of *all* crippled children, which is accepted by all States except Arizona, and money is appropriated by Congress to pay the Federal share of expense under this plan.

(2) Money spent by the Federal Indian Service to provide treatment for Indian crippled children was not appropriated specifically for that purpose, but for the more general Indian Service Health work. Money spent for Indian crippled children by the Indian Bureau cuts into the totally inadequate health funds appropriated to the Bureau. The health services provided by the Indian Service to the Navajo Indians fall miserably short of the needs. The Indian Rights Association is in no sense unaware of, or callous to, the problems brought to the State of Arizona by its large Indian population. (It is true that the Indians live on tax free land but the Indian attraction brings many tourists into Arizona and the aggregate amount spent by such tourists is substantial.) We advocate the principle of variable grants by the Federal Government to States in proportion to their income for payment of Social Security benefits. Other states have similar Indian problems in varying degree. There is no indication that the Federal Government is about to unload the Indians of Arizona on that State in "one fell swoop." Rather, through the Indian Service, millions of dollars are being spent in Arizona each year that, directly or indirectly, benefit the State. Arizona is not the hardest hit state so far as its resources and Indian population are concerned.

The amount of money withheld from the Arizona Department of Welfare was $100,000. Later the Arizona Department of Health agreed to take over from the Department of Welfare the care of rheumatic fever patients and add to its maternal and child care program. The Public Health Department had accepted Indian mothers and children for treatment under this program without discrimination. The Children's Bureau is contributing to this program at the rate of $50,000 per year, so that the net loss to the State is $50,000. The real loss is the good that might be done for crippled children by the expenditure of this sum.

It is earnestly hoped that the State of Arizona will reverse the position of its Department of Public Welfare so that the fullest possible care can be extended to all its crippled children, including Indian crippled children, as provided under the Social Security Act.

LAWRENCE E. LINDLEY,
General Secretary,
Indian Rights Association

130 South Juniper Street
Philadelphia 7

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Workaday Saints, by T. Edmund Harvey; Bannisdale Press, London; 127 pp.; 5 shillings.

The title of the first chapter of this book is the name applied to a series of essays, not closely related to each other, but closely related to religious thought and life. Through the mind of a distinguished London Friend and Parliamentarian, a series of nine topics, all of them religious, and some of them sacramental in nature, are presented in a "workaday" style of thought.

A PRAYER FOR VIRTUES

Oh, grant to me immortal loveliness,
The Virgin Mary's gift to womankind;
Ruth's industry and loyalty, to bind
True hearts to mine in trust and righteousness.
I would have Martha's willingness to serve,
And Mary's great devotion to the end;
The faith of Hannah when my prayers ascend,
And Miriam's courage, leadership, and verve.
I would know Lydia's hospitality,
I would have Deborah's clarity of view;
Oh, give me Sarah's fresh vitality:
May I her loyalty and faith renew.
Forgive the selfish woman I have been,
All this I ask in Jesus' name. Amen.

JOSEPHINE STONE BREEDING

SPRING FROGS

Across the lilac night how shrill and sheer!
Never abandon hope, all ye that hear.

E. MERRILL ROOT

LOVE IS STRONGER

God would fling the earth in anger
Into the furnace of the sun,
Were not his mercy even greater
Than the evil man has done.

Love, disdained as weak by weaklings,
Counts the sparrows, spins the stars,
Feeds the hungry, fires the heroes,
Heals the wounds of ageless wars.

God's love is stronger than the atom,
Wider than the firmament;—
It could turn the earth to Eden,
If man would answer and repent.

EARL BIGELOW BROWN

HOOSIER SPRING

I always love this time of year
When all the level land's a lawn;
Plush roadsides edge the winter wheat
And wooing doves disturb the dawn.

ROSEMARY VIONI

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends

LOVE WITH POWER

Report on Detroit Conference

"Man, in the moment of his greatest scientific achievement, faces the possibility of total self-destruction. To many, war seems the only answer. We believe that another way, grounded in the will of God, is open. In this hour of confusion and turmoil, the church is called to speak a distinctive and steadying word, drawn not from the judgments of the secular world, but from its gospel.

"The insistent and absolute call of Christ is to his Cross. It is a call to repentance and commitment — repentance for our involvement in war and commitment to the power of reconciling love.

"We, therefore, appeal to the church of Christ throughout the world to break with war—to repent of war-making now. We appeal to the American churches to take the initiative in this crucial witness. We appeal to the individual Christians to refuse to make or to use weapons of destruction, and to devote their energies to the removal of the social, economic, and moral causes of depression, dictatorship, and war.

"We advocate that individual Christians and the church support the use of the methods of reconciliation and nonviolent action, such as Gandhi has demonstrated in our time.

"Let the church own no Lord but Christ, no power but the Cross, no hope but in the God who bears the destiny of all in His hands."

The Church Faces Up

This shortened form of the message of the Conference on the Church and War held in Detroit, May 8-11, opens our thinking on the most challenging question faced by the church. For more than three days, four hundred delegates from fifteen denominations and two religious peace groups struggled with the peculiar relationship of Christians to international conflict, growing out of their relationship to God and to their fellow man.

We are heartened that in a gathering made up mostly of pacifists there was a degree of unity of purpose, devotedness to Christ, and sustained, clear thought. The marked presence of these qualities, a willingness to face the realities of the present situation and a desire to speak to the church and through the church a clear-cut word from God, strengthens one's conviction that Christian pacifists have an important contribution.

The conference was planned around three areas: (1) theological basis for pacifism; (2) political and social implications; (3) practical instrumentalities.

Christian Thinking

The high quality of Christian thought and depth of spirit was revealed in the presentation of Culbert Rutenber, professor in Eastern Baptist Theological Seminary, of the opening address on the theological basis of pacifism. His stirring words were spoken from the point of view of profound Christian experience and membership in the church of Christ. "Christian pacifism has one foot in heaven and one foot in the flux of history," he said. "God's love works through us to do the only enduring work. It is the only creative, transforming activity." He then dealt with the relationship of that love to justice, to truth, and to hope. "Pacifists, like their fellow Christians, are pledged to uphold spiritual justice," Dr. Rutenber said. "But burning alive innocent women and children seems a crude way of protesting the injustice of government."

Dr. Rutenber declared that non-violent resistance, like war, is "an expression for the concern for justice" but that, unlike war, "the life which is at stake is one's own—not that of a conscriptee or of an innocent enemy civilian."

"On the function of the pacifist in present-day society," Dr. Rutenber said: "It is, of course, true that love often does, by the grace of God, alter the evil intent of the enemy and transform him into a friend, but this is by no means a *necessary* result. The emphasis of the New Testament, in its appeal to loving action, is not on results but on the will of God. Thus Jesus does not say that by loving your enemies you will affect their regeneration. Rather you reveal your own! The pacifist raises his witness against sin and to the truth and the will of God — because God bids him to. His efforts, therefore, will be as all-inclusive as the simple evangelism that brings men to Christ on the one hand and as the attempt to build a world government on the other!"

An attender was aware that the real unity of Christendom is not in the realm of theology but in common spiritual experience.

Walter Muelder, Dean of Boston University School of Theology, spoke of three areas for work covered by social and political implications: (1) to create a community of values to give cohesion to the relationships of men; (2) to support rehabilitation, reconstruction, more just distribution of the earth's resources; (3) to create a new world law.

The statement produced by the conference in this area dealt with World Organization and Disarmament, Russian-American Relations, International Economic Problems, Freedom and Civil Liberties.

"The only thing to do with the communists," said A. J. Muste, "is to convert them."

"A positive demonstration of Christianity in social and economic terms," an official report contended, "is the most effective answer to the appeal which communism makes to desperate multitudes in all parts of the world."

World Federation

In a paper presented to the conference, Professor Paul A. Schilpp, professor of philosophy at Northwestern University, Evanston, wrote: "I challenge the church to commit herself to the task of helping to inaugurate at once a democratic world government." Although such a government is a "short-run way" out of today's international impasse, he observed that "in the present race between a warless world and humanity's annihilation, we do not any longer have a chance at the long-run." A large majority in the conference agreed with Professor Schilpp, declaring in the report on the "Social and Political Implications of Pacifism" that international conflicts cannot be solved "so long as nations retain the sovereign right to arm and wage war." The delegates asked the United States Government to support any revision of the United Nations Charter which might lead to the creation of world government with "effective disarmament and enforcement of law upon individuals by international civilian police."

Conference Comes to You

Not least in importance to the church is the series of study papers given to the delegates in preparation for the conference. These are to be made available in printed form for wider consideration.

The post conference program of using the message and findings of the conference in the individual churches, and a much more extensive series of preaching missions through next fall, will bring to the churches many more of the spiritual qualities and expressions of Christian faith that may enable them to be redemptive, transforming instruments of God in today's hour of need.

(Continued on page 171)

STOP COLD WAR EXTENSION

By E. Raymond Wilson

Raymond Wilson, executive secretary of the Friends Committee on National Legislation, gave the following in testimony to the House Committee on Armed Services, regarding draft extension.

"Let Congress say no to draft extension, with its unsettling effect on young men of draft age in high schools and colleges, with its waste of the taxpayers' money, and with its blind man's bluff of calling for the North Atlantic Pact to make the United States secure and then calling for the continuation of the draft here to make the Europeans feel secure who started the modern conscription system in the first place.

"Instead, let the Congress and the Executive launch an all-out drive for the extension of world law and an all-out campaign for world disarmament under law. Let the United States take a bold lead in supporting the peaceful purposes of the United Nations now, and in pressing for its revision into a world federation of limited power as proposed by H. Con. Res. 64. Let the United States call for a world-wide halt in atomic frightfulness, and put into that effort the equivalent brains, vision, determination, and money that went into the production of the atomic bomb in the first place and that is now proposed to put into new dimensions of obliteration by the hydrogen bomb. If democracy is to lead the world out of its present impasse it has to demonstrate a higher morality than that of threatening the extinction of millions and millions of men, women, and children. The world needs a revival of hope and faith—not the constant paralyzing waves of fear, nor of endless conscription laws which have never brought peace and security to Europe.

"This is said not because our relations with Russia are simple or easy, but because they are so involved and so complex, and so much charged with emotion on both sides. It will require persistent good will and determination to create a climate within which progress toward lasting peace can be made and within which the institutions of a governed world can be developed. Such a climate is not created by the crisis atmosphere which surrounded the drive for U.M.T. and the draft two years ago, as later laid bare by the Eberstadt task force of the Hoover Commission. Such a climate is not created by intimations last May by General Hershey that it might be necessary to start drafting men in the late summer or fall, and in October that there might be a new draft call soon, when in fact the Army was about to release 30,000 men in December. Democracy must rise above "government by crisis" and "peace by conscription."

QUAKER CALENDAR OF YEARLY MEETINGS AND CONFERENCES

Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservatives; I—Independent; U—United Yearly Meetings.

Nebraska — F — June 7-10; Nebraska Central College, Central City, Nebraska, Ava C. Maris ,*Clerk,* 4128 Grove Street, Denver 11, Colorado.

California — F — June 19-25; Philadelphia and Washington Streets, Whittier, California; Blaine G. Bronner, *Clerk,* Box 160 Spring Valley, California.

New England—U—June 20-25; Phillips Academy, Andover, Massachusetts; Arthur Jones, *Clerk,* Winthrop, Maine.

Canada — C — Probably June 23-27; Pickering College, Newmarket, Ontaria; Howard Clayton, *Clerk,* Norwich, Ontaria, Canada.

Canada—F—Same as above; Pickering College, Newmarket, Ontario, Canada; Stirling Nelson, *Clerk,* 910 McRae Street, Niagara Falls, Ontario, Canada.

Genesee — FGC — Same as above; Pickering College, Newmarket, Ontario, Canada; Howard Clayton, *Clerk,* Norwich, Ontario, Canada.

New York—F—July 31-August 4; Silver Bay, Lake George, New York; George A. Badgley, *Clerk,* Wappingers Falls, New York.

North Carolina — F — August 8-12; Guilford College, North Carolina; Seth B. Hinshaw, *Clerk,* 401 Worth Street, Ashboro, North Carolina.

North Carolina — C — August 12-16; Cedar Grove, Woodland, North Carolina; Mahlon Newlin, *Clerk,* Route 2, Graham, North Carolina.

Western — F — August 14-20; Plainfield, Indiana; Marcus Kendall, *Clerk,* Carmel, Indiana.

Wilmington—F—August 14-22; Wilmington College, Wilmington, Ohio; Jesse A. Stanfield, *Clerk,* 708 Rombach Avenue, Wilmington, Ohio.

Central — I — August 16-20; Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, *Clerk,* Westfield, Indiana.

Iowa—C—August 16-21; West Branch, Iowa; John P. Williams, *Clerk,* Springville, Iowa.

Oregon—I—August 17-22; Newberg, Oregon; Gervas A. Carey, *Clerk,* Fruitful Hill, Dundee, Oregon.

Illinois—FGC—August 17-20; meetinghouse near McNabb, Illinois; George H. Watson, *Clerk,* 5132 Woodlawn Avenue, Chicago 15, Illinois.

Pacific and Pacific Coast Association—I—August 17-20; Berkeley, California; Eubanks Carsner, 3920 Bandini Avenue, Riverside, California.

Iowa—F—August 21-26; College Avenue and North C Street, Oskaloosa, Iowa; Roy S. Williams, *Clerk,* 813 North C Street, Oskaloosa, Iowa.

Ohio — I — August 22-27; Damascus, Ohio; Ralph S. Coppock, *Clerk,* 711 Wright Avenue, Alliance, Ohio.

Indiana—F—August 22-27; Main at 15th Street, Richmond, Indiana; Leslie Frazer, *Clerk,* 245 S.W. 4th Street, Richmond, Indiana.

Indiana — FGC — August 24-27; Waynesville, Ohio; Laurence Furnas, Waynesville, Ohio.

Ohio — C — August 27-31; Stillwater, near Barnesville, Ohio; Lois J. Kirk, Columbiana, Ohio.

Western—C—September 2-6; Sugar Grove, near Plainfield, Indiana; Albert Maxwell, *Clerk,* Plainfield, Indiana.

Kansas—I—October 10-15; University Friends Church, Wichita, Kansas; Gurney T. Hadley, *Clerk,* Route 1, Coldwater, Kansas.

Larger Friendly Meetings

Conference of Evangelical Friends—June 21-25, at University Friends meetinghouse, Wichita, Kansas; Byron L. Osborn, Conference Chairman, 3201 Euclid Avenue, Cleveland 15, Ohio.

Friends General Conference—June 23-30; Cape May, New Jersey; J. Barnard Walton, *Secretary,* 1515 Cherry Street, Philadelphia 2, Pennsylvania.

Five Years Meeting of Friends—October 19-25, 1950; Main at 15th Street, Richmond, Indiana; Errol T. Elliott, *Secretary,* 101 South 8th Street, Richmond, Indiana.

Philadelphia General Meeting—November 3, 4, 5; Race Street, West of 15th, Philadelphia 2; George A. Walton, *Clerk,* 1515 Cherry Street, Philadelphia 2, Pennsylvania.

The World Conference of Friends—July 28 to August 6, 1952, at Oxford, England; address in America, Leslie D. Shaffer, 20 South 12th Street, Philadelphia, Pennsylvania.

CALENDAR OF YEARLY MEETINGS FOR 1950

This calendar, also giving conferences, is now available for distribution free through the Friends World Committee, American Section, 20 South 12th Street, Philadelphia 7, Pennsylvania. This gives the dates and places of the Yearly Meetings around the world. Friends Centers are also listed. This is very helpful for Friends who are traveling abroad, or wish to visit Yearly Meetings in their own country.

The Sunday School Lesson

Prepared by Russell E. Rees

For June 11—Zephaniah Calls to Repentance

Zephaniah 1:12-18; 3:16-20

To the serious student, the little book of Zephaniah presents many difficult problems. It is, for example, hard to give it an exact date. It appears to have come from the last part of the seventh century. The best texts of the manuscripts are seriously mutilated.

"As a rule it is the young and not the old whose indignation is ardent and unsparing," writes one commentator, coming to the conclusion that the writer was a very young man, probably in the time of Josiah. He continues, "There is no great hope in his book, hardly any tenderness, and never a glimpse of beauty . . . No hotter book lies in all the Old Testament."

As one reads the verses they build up to an awful sense of doom. Wrath, trouble, wasteness, and desolation are in store for the nation. It would appear that the writer is speaking of the invasion of the Scythians.

Four groups are selected for condemnation by the prophet: (1) The idolaters who have gone over to the worship of the "Host of Heaven." Religion was a mixture of worships. (2) The King's Sons, who wear "foreign apparel," that is, who were given over to luxury and foreign influence. (3) The business or mercantile group, who were practicing all kinds of dishonesty in order to make money. (4) "Men who are settled on their lees." These are the people who are complacent about evil, taking their ease among all the evil practices.

The final passage is a call to repentance and contains whatever hope there is. It reminds men that it is only God who can save. Zephaniah was not impressed with the reform movements of his time, even the reforms of the good King Josiah.

Does Zephaniah speak to our condition? Would he paint a black picture of our day? Are there no "Signs of Hope," no evidences of health and hope in modern life? Here men will not agree. Although we may emphasize the mercy of God and his forgiveness, it is well to remember that all religions seem to understand that in some sense "Our God is a consuming fire." Zephaniah may be good for our modern optimism, and it may be that we should look at our society in the light of his challenges.

Questions:

1. Compare the words of Zephaniah with the spirit of Fox and the early Friends. Do they represent a similar point of view?

2. Have we lost the sense of judgment which is so evident in this and other Old Testament writings?

3. How would you use Zephaniah in modern teaching?

For June 18—Malachi Pleads for Whole-hearted Religion

Malachi 2:10; 3:7-12; 4:5-6

The name of this book, Malachi, was for a long time considered to be the name of the author, and it may have been that. But its meaning seems to be messenger, and it may have been given to the book at a later date because of the statement, "Behold I send my messenger before me." It is easy to see why the author desired to remain anonymous. He was not speaking for a popular cause and, in fact, may have been a member of a persecuted minority, thus seeking to express his concerns without exposing himself to any further persecution.

There is evidence of progressive thinking on the part of the writer. Where former prophets had been concerned with Israel alone, this man has become much broader in his understanding of God. Here, at least, are the seeds of universal concern, "Have we not all one father?" The obvious answer is, "Yes," but to some previous generations it would have been "No." The idea of a chosen people is a very difficult one. I suppose that nearly all people hold the idea to some extent. It is said that even a people's art reveals that they think of God in terms of their own facial and physical structure.

It is pointed out that it is the pious who are called to account by Malachi. The people think they are all right, for they say, "Wherein shall we return?" and "Wherein have we robbed thee?" Malachi urges a complete, joyous, and whole-hearted giving to God of all that they may know the fullness of God's care for them.

A miserly religion is always disappointing to the one who practices it. The ones who enjoy religion are the ones who give themselves generously to it. This is not merely a lesson in tithing, although it certainly is that. Not that money is the key to religion, but if people are not committed in the somewhat prosaic matter of finance, how can you expect them to be committed in the more serious matters of the spirit?

Let us hasten to say, however, that money is not the end of the matter. Many Friends' Meetings have no financial problem, but find it almost impossible to get Sunday School teachers, or women to sew for the Service Committee, or volunteers for community responsibility. Some people tithe their income, and fail to tithe their time. The Kingdom cannot be saved by money, but only by consecrated persons who bring all that they are into the storehouse.

If Malachi is condemning luke-warm religion, as I think he is, then his message is contemporary. Dr. Luccock once said that the average minister reminds you of a mild-mannered gentleman, trying to persuade a group of docile people to become still more docile. The word of John to the church of the Laodiceans was "because thou art neither cold nor hot I will spew thee out of my mouth."

Here is a forthright call to good people who are religious, to make the complete commitment of life, and to see the way in which God fills their lives with his joy and blessing.

Questions:

In the light of Malachi's message, what are the hindrances which hold back your Meeting? Are any of them connected with you as an individual?

2. What does stewardship mean to you? Do men really rob God? Where is it most evident?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

ON CHRISTIAN FRONTIERS

(Continued from page 169)

It is with no sense of presenting a panacea, or over-simplified and easy answers that the church thus speaks. The following quotation is expressive of the message which the conference desires to have heard.

"The present conflict between the United States and the Soviet Union is a test immediately confronting our Christian repudiation of war. The church and every individual Christian ought to consider calmly and prayerfully their relation to this world struggle of national power and ideology."

William Merton Scott
Secretary of Peace Board
of the Five Years Meeting

Friendly Life — Far and Near

D. Elton Trueblood was guest speaker at the "Faith and Action Conference" held at Carleton College, May 7-9. The topic of the conference was, "The Case for Christianity."

* * * *

David Richie, prominent in work camp service among Friends, will go to Germany for service during the coming summer. He will return near October 1.

* * * *

Kenneth Pickering, for the past three years pastor of the Friends Meeting at Winchester, Indiana, has accepted a call to the pastorate of Long Beach Friends in California Yearly Meeting. He will move with his family near September 1.

* * * *

Lindley D. Clark, well known to Friends across America, reports a change of address to 5405 Purlington Way, Baltimore 12, Maryland. He is living with his son, Thomas, and will appreciate correspondence from Friends.

* * * *

The Springfield Friends Meeting, North Carolina Yearly Meeting, observed its birthday, ending one hundred and seventy-seven years of continuous service, on May 7. Hornell Hart was the anniversary speaker. Milton H. Hadley is minister of the Meeting.

* * * *

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, has accepted the invitation of Friends' General Conference to speak at its session at Cape May on Wednesday evening, June 28, on his way to the Central Committee meeting in Canada in July.

* * * *

The Friends Memorial Church at Berkeley, California, received seventy-one new members on Easter Sunday. These were received by births, requests, transfers, and by the merger with Oakland Friends Community Church, now discontinued. Howard W. Cope is minister of Berkeley Meeting.

* * * *

The Men's Organization of Western Yearly Meeting planned at a recent meeting to expand its program with visitation to Meetings in need of help, and with a plan of sharing in the expansion and improvement of Quaker Haven, together with Indiana Yearly Meeting men.

* * * *

Marlin Dawson, formerly a pastor in Iowa Yearly Meeting, and more recently of Clintondale Meeting in New York Yearly Meeting, has accepted the call as Baltimore Yearly Meeting secretary. He has completed his period of training in Hartford Theological Seminary. He will take over his new duties in the near future.

* * * *

Readers of THE AMERICAN FRIEND are all welcomed by the Friends General Conference to attend their sessions at Cape May, June 23-30. Copies of the program may be secured from them at 1515 Cherry Street, Philadelphia 2, Pennsylvania. Elton Trueblood and David Henley are two Earlham College professors on the program.

* * * *

R. Ernest Lamb, who is visiting Meetings within all Yearly Meetings of the Five Years Meeting, has completed his itineration through Nebraska, Iowa, and Western Yearly Meetings, having spoken one hundred and ninety-five times to ninety-five Meetings and other groups. Response from these visits has been highly gratifying.

* * * *

Dr. Henry and Lucy Gillett of Oxford, England, are welcome visitors in Richmond, Indiana. Henry Gillett, as a doctor of medicine, has addressed the medical society of Richmond on medical practice in England under the labor government. He also addressed the local Rotary Club on "State Socialism from One British Viewpoint." The attendance of Henry and Lucy Gillett at the annual meeting of the Executive Committee of the Five Years Meeting was profitable to the Committee.

* * * *

Russell E. Rees of Chicago is the new chairman of the Board on Christian Education in the place of Cecil E. Haworth of High Point, North Carolina, resigned. Cecil Haworth has given the board a strong leadership as well as serving for several years as chairman of the Christian Home Life Department of the Board.

* * * *

Frank and Lucile Guyatt, of Dublin, Indiana, sailed on the Queen Elizabeth, April 14, for a ten-weeks' tour in Europe and the British Isles. Their itinerary will take them to France, Italy, Switzerland, Germany, Belgium, Netherlands, England, Scotland, and Ireland. They will see Oberammergau and attend some sessions of London Yearly Meeting.

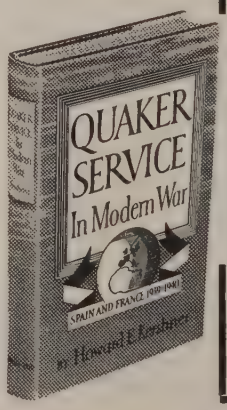
* * * *

William Q. Hale, formerly director of Quaker Hill, Richmond, Indiana, is now associated with the branch office of the Second National Bank of Richmond, located at Hagerstown, Indiana. He will serve as pastor of the Meeting in Economy and the family will live in that community.

* * * *

Paul J. Furnas has been elected to Friends Fiduciary Corporation to fill the place of director made vacant by

THE HEARTBREAKING, BACKBREAKING EFFORTS TO SAVE HUMANITY . . .



QUAKER SERVICE
IN MODERN WAR
Spain and France, 1939-40
By HOWARD E. KERSHNER

• The first part of the story of the great work of one man—inspired by Quaker philosophy—in bringing relief to war-torn countries of World War II. Here are the trials and triumphs in Spain—an immense task which set the pattern for relief in years to come. His organization, the International Commission for the Assistance of Child Refugees, overcoming confusion and indifference, fed 350,000 children daily.

An inspiring account of humane saving of young life in the midst of a nation given over to mutual destruction.

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the death of Rufus M. Jones. This corporation was formally set up in 1948 by action of the Executive Committee of the Five Years Meeting. Election of Paul Furnas was made by the Board of Directors and confirmed by the Executive Committee.

Friendly Fellowship

SALEM, OREGON — Deep spiritual fellowship was experienced at Northwestern Quarterly Meeting, held in Salem, Oregon, March 25-26. The Quarterly Meeting covers an area from Victoria, British Columbia, to Corvallis, Oregon. Concern was voiced regarding the Doukhobors. Emmett Gulley's intended visit to Vancouver for the purpose of investigation and reconciliation was welcomed. Grave concern was expressed in respect of the approval of the development of the hydrogen bomb. Homer Morris pointed to the widespread confusion in thinking which accepts different standards of morality in private and public affairs. It was decided to send a letter to President Truman, suggesting means of preparing for peace condemning all preparations for war. Floyd Schmoe gave an interesting account, illustrated by kodachrome slides, of last summer's trip to Japan for the purpose of building "Houses of Friendship" in Hiroshima.

* * * *

GREENSBORO, NORTH CAROLINA, young Friends served a spaghetti supper to members of the Meeting for the purpose of raising money for equipment at Quaker Lake, realizing $60. On the following Sunday, an offering increased the amount to $175 for Quaker Lake. On May 7, the 59th anniversary of the establishment of the Meeting was observed. Messages were read from ministers who had served the Meeting but were unable to be present. The pastor, O. Herschel Folger, called the roll of charter members, officers, and ministers of past years. Russell Branson and Francis Anscombe, both former pastors, spoke. In the evening, "Family Night" was observed when members with their families and friends met in the dining room for a picnic supper. Tart Bell, secretary of the southeastern area of AFSC, spoke on his recent trip to India where he attended the first World Pacifist Conference.

* * * *

CARMEL, INDIANA, Friends held a candlelight dedication service for members of the Cradle Roll. Twelve of the Junior-Hi Class were presented for active church membership, a climax of six weeks preparation by the pastor. Services were held each evening of Holy Week, with the pastor, Stacy Wesner, bringing the message and Ethel Wesner in charge of the singing. A sunrise service was held Sunday morning in the auditorium with a program under the direction of Virginia Gustafson, and a breakfast following. There were two hundred and forty-eight present for the church school and a large attendance for the worship service. The choir, under the direction of Mrs. Donahue, sang "King Triumphant," and the sermon was on the resurrection. R. Ernest Lamb, representing the Committee on Evangelism of the Five Years Meeting, was speaker at the family church supper and Monthly Meeting session on April 12.

NEW LEVEL FOR DETROIT FRIENDS

On April 9, Detroit Friends held a meeting for dedication of their recently purchased building at 9640 Sorrento, in a residental area of Detroit. Errol Elliott, secretary to the Five Years Meeting, brought the address to a well-filled room.

This advance by Detroit Friends has greatly enlivened them. They had been meeting for several years in a school building. Now, having a property of their own, they believe they have entered on a new level of service.

Parley Bingham, of the Detroit Y.M.C.A., is serving part time as minister to an appreciative Meeting. Detroit Friends are especially concerned to hear of Friends living in Detroit and who should be invited into their Meeting. Friends elsewhere having information on such Friends should write to Anita Douglas, 18066 Warrington Drive, Detroit 21, Michigan.

In the Larger Circle

Christians have been appointed to three of the ten posts in the new Jordan cabinet, formed after recent parliamentary elections in Arab Palestine and Transjordan.

* * * *

General Douglas A. MacArthur "confidently" expects completion of a project for the distribution in Japan of 10,000,000 Scriptures before the end of 1951, it was revealed in a letter made public by the American Bible Society. The Society will launch a campaign April 12 for signatures in a huge "Good Will" book which will contain the names of contributors to the Bible distribution project.

* * * *

Since 1944, when it was organized, the Heifer Project, an inter-church rehabilitation program under the Church of the Brethren with headquarters in New Windsor, Maryland, has shipped 11,320 animals to about twenty countries. An announcement said 5,729 of the animals were heifers, 5,465 goats, 81 bulls, and 45 horses.

* * * *

World headquarters of the "Service Civile International," which conducts constructive work projects in many countries, has proposed to Eleanor Roosevelt, president of the UN Commission on Human Rights, a clause for "liberty of conscience" in the human rights covenant. It would read: "Anyone whose religious beliefs or deep convictions forbid him to participate either directly or indirectly in armed conflict shall, in countries where there is compulsory military service, be guaranteed the right to perform a civilian service in place of service with the armed forces."

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GAIETY AND GOOD WILL

at New Providence

By Roy J. Clampitt

Friends in and around New Providence, Iowa, were hosts to twenty-nine visitors from Austria, April 22 to 24, and again on April 26 and 27. These visitors were members of the Austrian Student Good Will Tour to North America who arrived last November for a nine-month tour to all parts of the country to present the music, folk songs, and dances of Austria, which is a small melting pot of many racial backgrounds, and to learn all they can about America. They were entertained in the homes of Friends and others in the community and made themselves so welcome that they were invited back to the same homes when they returned for a program of sacred and folk music in the New Providence Friends church on the evening of April 26. Their first appearance was in the New Providence school auditorium on the previous Sunday afternoon, when they gave a two-hour performance under the accurately descriptive title of "Merry Scenes from Austria," before a capacity audience of some eight hundred people. They also gave a program for the students of the New Providence Consolidated School.

Although those in charge of arrangements were Friends, the promotion of this Austrian program was an excellent example of cooperation. The Hardin County Farm Bureau sent postal notices to each of its more than 1,500 members; the newspapers of Eldora, the county seat, gave excellent publicity in three issues; and other papers and several radio stations made announcements. For the Sunday afternoon program, the Walter Sayer Post of the American Legion in Eldora furnished the printed programs; the local school board donated the use of the auditorium; and the neighboring school at Hubbard loaned all its folding chairs. People came from all parts of the county and some from outside. Many returned for the second program, good evidence both of the quality of the program and the charm of the young Austrians.

Not only did the people here learn more of the culture of Austria and of the great artistic and musical ability of her people, but these young Austrian ambassadors will carry back to their countrymen memories of friendliness and hospitality of mid-western rural America. The only other contact the group had had with rural people was in California. Dr. Bock, their leader, remarked that he had not had so good a rest in weeks as he had in New Providence.

One of the sponsors of this tour is the American Friends Service Committee. Information about it got to New Providence through the Des Moines office of the AFSC. Perhaps other Friends' communities may wish to promote such a program as this if opportunity offers.

POETRY CONTRIBUTORS

Mrs. Fred C. Breeding, 104 Rose Avenue, Fountain City, Tennessee.

Earl Bigelow Brown, 6 Castle Heights Avenue, Upper Nyack, New York.

E. Merrill Root, 120 Southwest 8th Street, Richmond, Indiana.

Rosemary Vioni, 411 South 22nd Street, Richmond, Indiana.

I count that nation derelict in its duty in education if it teaches a child about milk and fails to teach him about alcohol. The child has milk as part of his diet until he leaves school. When he leaves school he has to face a choice about alcohol, and he has no information with which to meet the situation.

Dr. Haven Emmerson

BIRTHS

Carmichael — To Charles W. and Eleanor Johnson Carmichael of Mooresville, Indiana, on April 4, in Mooresville, Indiana, a daughter, Ann Bromley.

York—To Willis and Ada Quimby York of Earlville, New York, on April 15, a son, Norman Ray.

ENGAGEMENT

Elsie L. Tollefson, daughter of Harold N. and Gladys J. Tollefson, of Richmond, Indiana, to Charles E. Carter, son of Rhena Carter, of Malden, Massachusetts.

MARRIAGES

Clark-Owens — Mildred L. Owens, daughter of Grover and Jessie Owens, to Billy G. Clark, in Fairfield Friends Meeting on April 29, with Albert L. Copeland officiating.

Cook-Roberts — Marjorie Roberts, daughter of Elmer and Margaret Rogers, to Ellesworth Cook, son of Elmer and Ione Troth Cook, in the Methodist Church in Hillsboro, Ohio, May 7, with Wayne Snider officiating.

DEATHS

Bond—John S. Bond on February 23, at the home of his daughter, Nettie Sims of Bell, California, at the age of eighty-six years. He was a native of Lyon County, Kansas, and was united in marriage with Jennie E. Blood. He was a charter member of Pleasant Valley, which later became Stafford Monthly, Kansas. Surviving are four daughters, Amy Hoskinson, Penrose, Colorado; Mrs. Earl Sims, Lucy Ross, and Mildred Adams, of Los Angeles; two sons, Harold of Oakland and Hiram of Wichita; six grandchildren; four great grandchildren; and one great great grandchild; and a sister, Cordia May. Services were held in the Friends church with Luster Key and Scott Clark in charge, and interment was made in the Stafford cemetery.

Mason—Lewis W. Mason on March 29, at Portland, Indiana, aged seventy-five years. He was united in marriage with Amanda Mark. Following her death, he was married to Rosa Schramm Worley who survives, together with a son, Walter, a stepson, Clarence Worley, a step-daughter, Edna Mae Owens, six grandchildren, two sisters, and a half brother. He was a member of the Friends church of Portland. Services were conducted by John Walter, pastor of Pennville Friends, and Walter McAdams, pastor at Portland.

Renaud—George C. Renaud on April 30, aged sixty-nine years. He was the son of Louis C. and Malinda Bufkin Renaud, and was born near Lynnville, Iowa. He was united in marriage with Sybil Riley, and together they contributed much to Friends. He taught in rural schools and later engaged in mercantile business in Lynnville and Grinnell. They united with First Friends at Grinnell, where he became a trustee, a teacher in Bible School, Clerk of the Meeting and Quarterly Meeting, and a member of the Permanent Board of Iowa Yearly Meeting. Besides the widow, he leaves two sisters, Della Brush and Beulah Ratcliff of Lynnville; two brothers, Earl of Grinnell and Floyd of Pasadena. Services were in the charge of C. O. Whitely.

Upham—Effie Priest Upham on May 1, in East Vassalboro, Maine. Surviving are the husband, F. Herbert Upham; three daughters, Mrs. Ora M. Kyle of East Vassalboro; Mrs. David E. Henley, Richmond, Indiana; Mrs. A. E. Richmond, Bath, Maine; four grandchildren and three great grandchildren. She was a member of the Friends Meeting at East Vassalboro, where services were held, conducted by James Coney.

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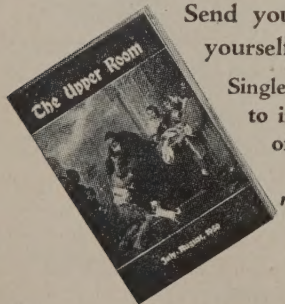

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First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a. m.; Evening Service, 7:30 p. m.; Prayer Meeting, Wednesday 7:30 p. m.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.. George H. Moore, Minister. RIchmond 78406.

MEMPHIS, TENNESSEE
Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullouch, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA
First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURGH, PENNSYLVANIA
Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

TUCSON, ARIZONA
Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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